**Sāmaṇera Ordination Ceremony**

**Supplicant\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
Date\_\_\_\_\_\_\_\_\_\_\_\_
Location Dhamma Sukha Meditation Center
Annapolis, MO**

**Performed by Venerable Bhante Vimalaramsi, Abbot**

**Those attending:**

**Sāmaṇera Ordination Ceremony**

The Buddhist custom of ordination begins with the applicant’s request to a Bhikkhu to permit him to receive a Sāmaṇera-ordination. The applicant, having received the permission, requests the Sangha to allow his head to be shaved.
**[the applicant goes away and his head is shaved]**Having been shaved, he goes to a senior Bhikkhu and pays respect to him as a teacher by bowing down three times.

Then he makes supplication to the teacher and hands over a set of robes to him reciting a passage prescribed for the purpose. This done, he asks the teacher for the robes, which he puts on with the help of a male supporter.

After he has requested the teacher to ordain him a Sāmaṇera (novice), he formally takes up the Three Refuges and the Ten Precepts. He has now become a Sāmaṇera. As a Sāmaṇera he has to request the teacher to be his preceptor. Then, the preceptor gives him a new name in Pāli.

**The Procedure**

**Handing over the Robes to the Preceptor**

**Applicant :** Venerable Sir. I would like to request you to take this set of robes in my hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences. **(say 3 times)**

[*The applicant hands the robes over to the teacher and then bows 3 times.*

*Then he asks for the robes]*

**Asking the Preceptor for the Robes**

**Applicant:** Venerable sir, I would like to request you to give me the set of Robes in your hands and ordain me a Sāmaṇera out of compassion in order that I may become free from the cycle of suffering existences

 **(Say 3 times)**

[The applicant bows three times and the teacher gives him the robes. Then the applicant puts on the robes with the help of an attendant, this takes place in a private room]

**Making a Request for Sāmaṇera Ordination**

**Applicant:** Venerable Sir, I would like to request you to ordain me a Sāmaṇera in order that I may become free from the cycle of suffering existences and attain to Nibbana. **(say 3 times)**

**Taking the Refuges and the 10 Precepts**

**Applicant pays homage to the Buddha:
Namo tassa bhagavato arahato sammā sambuddhasa. (3 times)**

I pay homage to the Exalted One, free from all defilements and perfectly awakened by Himself. (3 times)

 **Taking the Three Refuges**

**Buddhaṃ saraṇaṃ gacchāmi**

**Dhammaṃ saraṇaṃ gacchāmi**

**Saṅghaṃ saraṇaṃ gacchāmi**

**Dutiampi Buddhaṃ saraṇaṃ gacchāmi**

**Dutiampi Dhammaṃ saraṇaṃ gacchāmi**

**Dutiampi Saṅghaṃ saraṇaṃ gacchāmi**

**Tatiyampi Buddhaṃ saraṇaṃ gacchāmi**

**Tatiyampi Dhammam saraṇaṃ gacchāmi**

**Tatiyampi Sangham saraṇaṃ gacchāmi**

I take refuge in the Buddha

I take refuge in the Dhamma

I take refuge in the Saṅgha

For the second time, I take refuge in the Buddha

For the second time, I take refuge in the Dhamma

For the second time, I take refuge in the Saṅgha

For the third time, I take refuge in the Buddha

For the third time, I take refuge in the Dhamma

For the third time, I take refuge in the Saṅgha

**Reciting The Ten Precepts For A Sāmaṇera**

**1] Pāṇāti-pātā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from killing or harming living beings on purpose.

**2] Adinnā-dānā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from taking what is not given.

**3] Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi**

I undertake the training precept to abstain from all sexual activity

**4] Musāvādā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from telling lies, harsh speech, slanderous speech, and gossip

**5] Surā-meraya-majja-pamā-daṭṭhānā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from taking any kind of intoxicants.

**6] Vikāla-bhojanā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from taking solid food after the noon day meal (from 12:00 noon until dawn)

**7] Nacca-gīta-vādita-visåka-dassanā vermaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from dancing, singing, music and any kind of entertainment show.

**8] Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhåsanaṭṭhānā veramaṇī-sikkhā padaṃ samādiyāmi**

I undertake the training precept to abstain from the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.

**9] Uccā sayana-mahā sayanā vermaṇī-sikkhāpadaṃ samādiyāmi**

I undertake the training precept to abstain from using high and luxurious beds and seats.

**10] Mettā-saha-gatena cetasā sabba-pāṇa bhåta hitānukampī viharāmīti-sikkhā padaṃ samādiyāmi**

I undertake the training precept to dwell with my mind pervading loving-kindness toward myself and all beings as often as possible in life.

**Reciting of the Ten Dhammas in English**

**“There are these ten things which one who has gone forth [into homelessness] should reflect upon always, What ten?**

**1] “I am now changed into a different mode of life [from that of a layman]” I must reflect upon this, always.**

**2] “My life depends on others” I must reflect on this, always.**

**3] “I must now behave in a different manner” I must reflect on this, always.**

**4] “Does my mind censure me regarding the state of my virtue?” I must reflect on this, always.**

**5] ‘Do my discerning friends in the Holy-life admonish me regarding the state of my virtue? I must reflect on this, always.**

**6] There will be a parting and separation from all those who are dear and loving to me” I must reflect on this, always**

**7] “Of kamma I am constituted. Kamma is my inheritance; Kamma is my origin; kamma is my kinsman; kamma is my refuge. Whatever kamma I perform, be it good or bad, to that I shall be an heir’ I must reflect on this, always.**

**8] “How do I spend my nights and days?” I must reflect on this, always.**

**9] “Do I take delight in solitude?” I must reflect on this, always.**

**10] “Have I gained super-human knowledge which can be specially known to noble ones so that later when I am questioned by fellow monks or nuns, I will not be embarrassed?” I must reflect on this, always.**

**These are the ten things which one who has gone forth must reflect upon always.**

**Asking for a Preceptor**

**Applicant: Upajjhāyo me Bhante hohi (say this 3 times)**

Venerable sir, would you please be kind enough to be my preceptor **(say this 3 times)**

**Preceptor: Pāsādikena Sampādehi.**

Please, behave well.

**Sāmaṇera: Āma Bhante**

Yes, Venerable Sir, I will.

**The Preceptor now gives the Sāmaṇera a new name.**

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 **End of Ceremony**